

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness" (EXODUS 23: 1).*

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## GEORGE A. SMITH.

[ABOUT ten years after the death of President George A. Smith it was my privilege to prepare the following biographical sketch, and to publish it in *The Contributor*, of which I was editor. It contains so many incidents of peculiar interest to European saints, and to all members of the Church in general, that I have undertaken to republish it in the *Star*, overcoming to do so the natural modest objections of President George Albert Smith, his grandson, who was only five years old when his grandfather died. I believe the readers of the *Star* will be entertained and gratified in the perusal of this brief summary of the life of one of the Lord's most faithful servants, who was an eminent Apostle and Counselor to President Brigham Young in the First Presidency of the Church.—JUNIUS F. WELLS.]

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

### ANCESTRY AND BOYHOOD.

On a beautiful summer day in the latter part of June, 1817, Judge Elias Smith, then a boy in his teens, rode across the country from his father's place to his uncle John Smith's farm, near the town of Potsdam, New York. On arriving at the gate he dismounted and entered the house, but was somewhat surprised at the conduct of his uncle, who, before speaking to him, arose and passed into a rear room. He, however, returned in a moment, bearing on his arm a small bundle, which he placed upon the outstretched hands of young Elias with the remark: "Look at that!" The astonished boy, eyes wide open in wonderment, gazed intently upon the tiny object before him, which scarcely covered his palms and exclaimed: "Why, it's a baby!" It was George A. Smith, who

then weighed four and a half pounds. His normal weight in manhood was about three hundred pounds.

"I was born," writes President Smith, "in Potsdam, St. Lawrence County, New York, June 26th, 1817. My father, John Smith, was born at Derryfield, Hillsborough County, N. H., July 16th, 1781; he was the sixth son of Asael Smith, who was born March 7th, 1744, and Mary Duty; he was the son of Samuel Smith, Esq., of Topsfield, Mass., born January 26th, 1714, and Priscilla Gould; he was the son of Samuel Smith, born January 26th, 1666, and Rebecca Curtis; he was the son of Robert and Mary Smith, who came from England. My mother, Clarissa, was the daughter of Richard and Philomelia Loomis Lyman, born in Lebanon, Grafton County, N. H., June 27th, 1790. Richard was born in the year 1757, and died in 1802; he was the son of John Lyman, who was born in the year 1711, and died in 1781; he was the son of Richard Lyman, who was born in 1677, and died in 1746; he was the son of Richard Lyman of Lebanon, Conn., born 1647, died 1708; he was the son of Richard Lyman, born 1617, and died 1662, at Northampton, Mass.; he was the son of Richard Lyman, born in High Ongar, England, in 1580, and died in Hartford, Conn., in 1640; the date of my father's marriage was September 11th, 1815."

Thus, through a good lineage, accurately traced back two hundred and fifty years to his first American progenitors, came the subject of our sketch; to suffer the trials of infancy and the embarrassments of childhood, make his way among men and mark the course of his footsteps through life in indelible characters which will live forever.

"When but four weeks old," says the autobiography from which we quote, "I was attacked with whooping cough, from which complaint I suffered for nine months. My mother told me years afterward that there were eight infants living within a mile and a half of my father's house who took that disease about the same time, and that I alone survived its fearful fatality. In my second year I was rescued by my mother from falling into a well, under such circumstances that the shock and exertion completely overpowered her and she immediately fainted on discovering that I was saved. When I was eleven years of age I received a blow upon my head which rendered me unconscious for three weeks; I suffered many years from its effects." The author concludes this list of youthful experiences, which came so near ending his career before it had fairly begun, with the following: "I was trained strictly in the religion of the Congregational church, of which my father and mother were members, until I was fifteen years of age."

From his earliest years young George A. showed signs of a superior mental organization. His memory, which became phenomenal as he grew older, was considered remarkable even while he was the merest child. His ways were old-fashioned, his

movements awkward and his enjoyments out of the ordinary line of pleasures and pastimes, which attract children and readily engaged the attention of his playmates. He was considered good society for old people before he learned to read; and thus became a great favorite with his grandfather, Asael Smith, the common ancestor of all branches of the Smith family, which have attained distinction in the Church. It was a common occurrence for George A. to leave his playfellows, and, climbing upon his grandfather's knee, ask him questions about the Revolutionary War, converse with him upon the incidents of the war of 1812, with which he in this way became familiar, and evince great interest in such scraps of history as his admiring ancestor would favor him with. The story of André would cause him to weep; he would listen breathlessly to an account of the preparations of Washington to attack New York, and the recital of how Cornwallis was besieged at Yorktown sent him off swelling with admiration of the American forces and of the genius of the great commander.

From grandfather Asael the later generations inherited great regard for their ancestral name and lineage. In none was this sentiment more strongly marked than in Brother George A. He loved his kindred, and had an abiding faith in the purity, nobility and worth of his progenitors. He believed in the ancestors of the Prophet of God; and the belief impelled him to seek them out, to gather information respecting them from every source and to do a great work for them, by administering the ordinances of the gospel in their behalf. Volumes containing the genealogies and interesting historical sketches of his forefathers have been published, by wealthy descendants in the East. These he has invariably procured and added to his library. His correspondence with genealogical agents and historical societies thus became quite extensive, and resulted in making him, probably, the best informed and most accurate authority on the genealogy of the Smith and Lyman families in the country. His interest in this subject seemed to be without bounds. When traveling in the States he always visited the homes of his kindred, if practicable; he would institute inquiries and prosecute the search of town registers for the names and dates of relations that might in any way claim vicarious labor at his hands. Even abroad, in foreign lands, he never forgot this duty, which afforded him so much pleasure, and appears, to believers, a sublime expression of faith in the virtue of the eternal principles, by which one man can labor for the salvation of his fellowmen.

On a clear, pleasant day in May, 1873, the writer, accompanying President Smith, left London, where the latter, with his party of Palestine tourists, had arrived a few days before on their return journey, and taking a train into Essex sought out the home in the Old World from which the Smiths had been transplanted to American soil. As Topsfield, Essex County, Mass., was the home

of the first American progenitors, the supposition that a place of the same name in the mother country would reveal evidences of their former abode, led us to a faithful and somewhat difficult search of county histories and guides for Topsfield, England. But such a place does not exist; the nearest to it being Toppesfield, in Essex county. President Smith was weary after his long continental tour, he was suffering from rheumatism in the shoulders, and was being urged by his companions to return home; but his observation on reaching this place, which we soon learned was the one sought for, indicates how much interest he attached to it. He remarked: "I have traveled to Egypt and the Holy Land, have seen the countries of Europe and met many of their most distinguished people, but I have encountered nothing that gives me more satisfaction than being here, in the graveyard of my ancestors—on the ground where they walked and lived and labored three hundred years ago."

We had passed a most delightful afternoon traveling to this revered spot, and stood in the ancient churchyard, in the moonlight, when the above remark was made. The ride by open carriage over the macadamized road had been truly enjoyable. Our way, by the green fields and along the sweetbrier hedges, fragrant with the perfume of primroses and violets, in which the sweet singing birds of England chirped merrily their songs of spring, was enlivened by many features which combined to make the journey one of interest and pleasure. The quaint old farmhouses of the time of Queen Elizabeth; the farm hands in smock-frocks and iron-nailed shoes, a pair of which weigh eight pounds and clatter on the hard roads like horses; a lop-sided dog-cart drawn by a spavined, poor and ancient beast, and loaded with coal and a robust matron, shouting as she came by the laborers' cottages: "Good, clean coals, one and ha'penny a basket!" all these and many other common accessories to the English country road, were met and passed and made the most of. I never saw Brother George A. in better humor. He breathed the country air with a relish, he forgot his rheumatism, his heart seemed gladdened with the freshness of nature all about us, and he became glib and eloquent in his conversation as we journeyed on. When we arrived at Toppesfield the sun was setting. We put up at the "Green Man" inn. I shall never forget the supper we had there, prepared by the hospitable hostess. It consisted of farm products; fresh eggs, milk, a little salt bacon and a plate of lettuce and pepper-grass. The circumstance that makes the meal memorable was Brother George A's request for me to "pass the forage," alluding to the last-named dish. After supper we strolled down to the old church. Entering the yard we found our way, as well as possible in the darkness, among the tombstones, stopping before them and, by gazing closely and following the inscriptions with the point of a finger, trying, before retiring for the night,

to at least discover one that might be claimed. We at last succeeded, following the lines cut in the stones until they spelled out the name: "Richard Smyth, 1618,"—a generation earlier than the dates in the churchyard at Topsfield, Massachusetts. The prayer that President Smith offered before we laid down to rest that night was full of gratitude and significance. In the morning we entered the church and found on the west wall of the chancel a mural monument of beautiful white marble, curiously carved and inscribed in Latin to the memory of "Guil Smyth" who died December 18th, 1633. This was probably the ancestor or near relative of the brothers bearing the name who first settled in the New World. In the records which the parish minister showed us are the names of the children born in the parish and the record of deaths since the time of Elizabeth. Brother George A. made arrangements with the minister to obtain a transcript of such names as were connected with his family, and we soon after departed on our return to London.

While living on the farm on Rackett river and attending school in the village of Potsdam, George A. grew very rapidly, attaining his full growth several years before he became of age. This gave him an awkward address, as of an overgrown boy; and as children growing fast are usually weak, it was so with him. In addition to these misfortunes for a school boy, he was near sighted, and being contented with his studies, the society of older people and the companionship of his own thoughts, he paid little attention to cultivating the good will and currying favor with the boys at school. The consequence was that they made fun of him, bullied him more or less, and at one time, shortly after a period of illness, carried their fun to such an extreme that George A. resolved on retaliation; but knowing his weakness, at the time, he refrained attempting his revenge then and harbored his strength until a favorable opportunity should be presented. The time came and it developed a phase of his character, which was new to his schoolmates but distinguished him then, and ever after. His sensitive nature had been repeatedly outraged, he felt that he had been abused by his schoolmates, that they had taken advantage of him unfairly and that the insult to his honor and manhood demanded reparation. If any of the boys were not guilty of this general arraignment, he did not stop to discriminate in their favor. He felt that *all* were down on him, and he determined to whip the school. And he succeeded. He started in and kept at it until he had whipped every boy of his size and age. They never made fun of him after that.

(TO BE CONTINUED).

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FORTUNATE the man who lives so that when he dies it may be said of him: "Diffusing joy all around, he never caused a tear to fall but when he died."

## TO THINK—OR NOT TO THINK.

In this mortal state, there are people who are physically lazy, who shirk their duties towards their masters and to themselves, thus becoming drones, instead of busy bees. We are told in the Doctrine and Covenants 75:29, that the "idler shall not have place in the Church, except he repents and mends his ways"; also in Section 68, and 30th verse, we read: "For the idler shall be had in remembrance before the Lord." This does not only apply to the body, but also to the mind. There are people who are mentally lazy; who not only leave the work for others to do for them, but also their thinking. For many ages we have seen the masses leaving all their reasoning and thinking to a few, who have lived upon the ignorance of the majority, who seem mostly to be in a state of mental lethargy. If by physical energy men are able to gain the necessaries of life, and perhaps to accumulate wealth and property, then by the same principle must they gain spiritual knowledge. Mental exercise is absolutely essential to all lines of progression.

The Prophet Joseph Smith taught that, "It is impossible for a man to be saved in ignorance." If, therefore, ignorance is in opposition to salvation, we must think, and thinking is to exercise the faculty of thought, which is capable of sustaining a regular train of ideas. "The glory of God is intelligence." This is the power by which the Almighty organized the heavens and the earth, and all that in them are; the power by which worlds are made, upheld, and governed. Intelligence is the keynote to all true success. Mormonism teaches us that, "as man now is, God once was: as God now is man may be." Where does this beautiful thought lead us to? Why! that our heavenly Father became what He is to-day—God—through the process of real, sound thought based upon a sure foundation, and that of eternal principles. If we are to gain for ourselves the celestial glory and become like our heavenly Father, we must think and work out our own salvation, or else whence is the glory? We are told in the Doctrine and Covenants, Section 132:19-21, that if we are found in the "Lamb's book of life," "Then shall they be God's because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory." How beautiful it is to train our minds to think properly, along avenues of thought that will lead us to our Father's kingdom; to concentrate all our minds upon those things which are for our best benefit, while here in this state of existence and in the life to come. How often do people say: "If I had just thought. If I had only known!"

Dear readers, do we put forth a sufficient effort to get to know? In our mutuals, in our theological, and in our lady missionary classes, do we ask questions, and try to answer questions put to the scholars by others; or are our minds wandering out upon things of the world which are of the "earth—earthly"? Let us try and form the "get to know" habit, which will bring its own reward; not to delve in each other's private affairs and business, but to know those things which pertain to the common good of all, even the gospel of Jesus Christ, which requires each for all, and all for each. Christ says, "Search the scriptures, for in them ye think ye have eternal life," the Prophet Joseph Smith warns us to "read all good books," which is another way of getting us to think for ourselves. To say to ourselves, I cannot think deeply, I cannot understand this or that, is to place the barrier of impossibilities in our way. Our "minds are then like a prison full of doors," barred to all progress. To say, "Impossible!" as to what we can or cannot do, and thus limit the powers and opportunity of the Holy Spirit, leaving us weak and puny beings, is a sin. But to think I can and I will is to attract the thoughts of others along the lines on which we think, and will help us to accomplish our aims. "Birds of a feather flock together," is an old but true saying, and has precisely the same tendencies as to thought waves. It is essential that we use our own brain and do our own thinking; for in the kingdom of heaven every one will have to stand upon his own ground. The father cannot say to the son I will think for you, nor the son to the father, neither can the mother say this to the daughter. Each must and will have to work out his own, individual salvation. Everybody is inhabited by a real, tangible, living spirit, which must pass through sorrows, trial, and trouble, until it shall become purified like gold, and have attained the perfection spoken of by Christ when He said, "Be ye perfect, even as your Father in heaven is perfect." Perfection comes by righteous living, by good works born of pure thoughts; for all things, even thoughts, have a birth.

Brothers, sisters, friends, which road shall we take? To think, or not to think; we can only belong to one of two classes, the mentally energetic, or mentally lazy. The world requires the thinker; the one who investigates for himself. Like Paul of old, let us "believe all things, and hope all things," not only exercise faith, but works, as prompted by the brain—the organ of thought.

Hull.

ROBERT H. SUMMERS.

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PRAYER draws all the Christian graces into its forces. It draws Charity, with her lovely train; Faith, with her elevated eyes; Hope, with her grasped anchor; Beneficence, with her open hands; Zeal, looking far and wide to bless; and Humility, looking meekly at home.—HANNAH MORE.

THURSDAY, AUGUST 28, 1919.

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EDITORIAL.

A WELCOME COMMUNICATION.

THE appearance recently of a fair, and, therefore, favorable communication concerning the Mormons, in the *Sheffield Sunday News* has created considerable interest and since been extensively reproduced and variously commented upon by many papers. The writer signs himself "Special Commissioner," and states that he was appointed to investigate the Mormons and spent two years among them for that purpose. He quotes from many persons of responsible character and gives evidence of being himself a person of consequence and certainly of great ability.

The editor of the *Sunday News* was so much impressed by the communication and quality of its writer, that he prefaces it with an invitation to other correspondents to write upon the Mormons, provided they confine their statements to facts, which are known to them personally.

This sort of newspaper publicity is just what we Latter-day Saints desire and welcome with all our hearts. We should be glad to supply other facts and references of the highest authority to all investigators, who wish to avail themselves of our resources, in support of all, and whatever facts, personally known to them, that they contemplate publishing about the Mormons.

In the observations of "Special Commissioner" he refers to a Catholic priest in Salt Lake City who is quoted as saying: "I do not like the Mormons: I hate their religion, but as a Christian man I must say they are the most clean-living and moral race I know. \* \* \* Would to God my own people were as God-fearing, moral and sober as the Mormons." To which an officer of the Salvation Army bore similar testimony.

We have personally heard the late Bishop Scaulan of the Utah Catholic church bear similar testimony, as well as other Catholic priests of distinction, and perfectly recall the dedication of the first Catholic church there, "St. Mary Magdalen," in 1869, when the families of Brigham Young and other Mormon leaders attended, upon special invitation of Father Kelly, the priest in charge. President Brigham Young contributed £100 to the building fund of that little church, which is now about to be demolished—a great Cathedral having been more recently built to accommodate the large Catholic membership in Salt Lake City—large, but not larger, as a Birmingham correspondent erroneously states, than the Mormon population.



It is also known to us that when President Wilford Woodruff, who became president of the Church twenty years after Brigham Young's death, was in turn called, by death, in 1898, the children of St. Ann's Orphanage, a Catholic institution, said Mass for him, as he was a contributor to their institution; and the sisters in charge bore testimony that he was a great and good man.

We have known Right Rev. Bishop D. S. Tuttle, Bishop of Missouri, the senior Bishop of the Episcopal Church in America, since early childhood. He is on record, many times, before many congregations, and in print in many influential journals, as testifying in effect as above quoted, concerning the high religious, moral and industrial character of the Mormons.

Such world-traveled Englishmen as Richard Francis Burton, Hepworth Dixon, Sir Charles W. Dilke, Lord Rosebery, Sir David Wedderburn, Phil Robinson, James W. Barclay, M. P., the late Marquis of Sligo, have both spoken and written favorably concerning the Mormons. It has been our good fortune to have met these and scores of other eminent men of the world, while they were visitors to and investigators of the Mormons in Salt Lake City and throughout Utah. From none of these disinterested investigators, nor from men of such quality as they, has there ever gone forth to the world other than words of praise of the Mormons, as orderly, clean, thrifty, honest and moral. Neither could there be, for such men are not given to lying.

Hepworth Dixon did not describe his visit to Salt Lake City in the terms employed by the writer in the Birmingham *Sunday Mirror*, who asks for facts, but prints trash. Hepworth Dixon said very little, almost nothing at all, about the Mormons in his book, *Spiritual Wives*. It relates to other people and subjects almost entirely. It was published in 1868, a year after the publication of *New America*, a large two volume work describing his visit with Sir Charles W. Dilke to the far west. In this work Mr. Dixon devotes considerable space to the Mormons, written in good humor. He was tolerant of the Mormons. He entertained President George A. Smith and the writer at his home, Regent's Park, London, in 1873; and attended one of the conference meetings held there.

The following paragraph is typical of his style and general treatment of the Mormon question:

"Strange as the new sectarians (The Mormons) may seem to us, they must have in their keeping some grain of truth. They live and thrive, and men who live by their own labor, thrive by their own enterprise, cannot be altogether mad. Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are unknown among them. They keep open more common schools than any other sect in the United States. But being what they are, believing what they do, their merits are perhaps more trying to our patience than their

crimes. It is thought that many persons in the United States would be able to endure them a little better if they would only behave themselves a good deal worse" (Vol. I., p. 243, *New America*).

The Mormons have been investigated by governmental agencies, by newspapers and magazines, by religionists of every persuasion and prejudice. But there has never been a prosecution of Mormons for crime based upon the findings of these investigations, with the exception of prosecutions under the American Anti-polygamy laws, which were made by the U. S. Congress purposely against them; and to which the Mormons submissively bowed in 1890, after the United States Supreme Court declared them constitutional. Since then there has been no polygamy authorized nor practiced by the Mormons.

No murders, thefts, licentiousness, no white slavery, no seduction or alienation of the affections of other men's wives, no interference with the trade or business or peaceable enjoyment of the common rights and privileges of citizenship, under the general laws, applicable to Mormons and non-Mormons alike, has ever been charged against the Mormon Church, or its people as a whole, or an individual of official standing among them, and prosecuted to a conviction in the Courts having jurisdiction. Courts, we might add, almost universally presided over by non-Mormon judges, elected by Mormon and non-Mormon votes combined.

This is the impregnable record, upon which the Mormons challenge the world to prove its case against them as wicked, in any court of law or ethics. They have been before the world now for nearly a hundred years; grown in numbers, wealth, influence and power, and certainly it would seem to be about time to fasten some real crime upon them or give a valid reason for perpetuating the old slanderous, because unproved and unprovable, accusations against them. Who are their accusers? Usually apostates from their faith, who have been separated from them for wrong-doing; or envious and disappointed rival religionists, who labor for hire and divine for easy money, which, alas! they find soft-hearted people of a too credulous world are willing to subscribe to foment almost any sensational attack upon the Mormons, the most advertised yet least known people, perhaps, on earth; and, of course, the penny-a-liners and other cheap scribes that are always easily found for hire.

The Mormons are used to misrepresentation and abuse. They thrive upon it. They say it is because they are *the* real Christians, and that their persecution is one of the signs, named by the Savior, which goes to prove it: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

J. F. W.

## THE CHURCH OF CHRIST.

WHY did Christ come to earth? For thirty years His life was veiled in obscurity, then He came forth as the greatest teacher the world has ever known. Gamaliel in his days, Confucius in his, Aristotle, Plato in theirs were all recognized as great, but Christ stands for ever, head and shoulders above them all.

"I came down from heaven," He said, "not to do mine own will but the will of Him who sent me." Here was a direct statement of His reason for coming to earth. He came as the messenger of God, to make known to man the will of the Father. Let us follow Christ throughout His three years of ministry and gather together in one compact whole the sum of His three years of loving labor. What did He teach? In Christendom to-day we find many hundred jarring sects. One says, "Lo here is Christ," another says "No, there is Christ." One minister says, "This is the way to heaven," another says, "No, that is the way." But what said Christ? Since He came to show us the way, let us study His life and learn from His own lips what He requires at our hands. At the age of thirty He went to John the Baptist, the one man with authority from God, and submitted to baptism at his hands. By this act He taught obedience, obedience to His Father and also to the law, for, according to Jewish law, no man could become a teacher until he had reached the age of thirty. Then He began His teaching, and the true Church of Christ in all the ages will be found teaching all that Christ taught and naught besides. Here, then, is what Christ taught.

1. Faith (Matt. 17: 20); faith and works (Matt. 7: 21).
2. Repentance (Matt. 3: 7).
3. Baptism, by example (Matt. 3); by precept (Mark 16: 16).
4. The Holy Ghost (John 14: 26 and 16: 13).
5. Pre-existence, (John 16: 28, 17: 5).
6. Revelation (Matt. 16: 13, 18); the Rock being not Peter, but revelation.
7. Salvation for the dead (John 5: 25).
8. Miracles Christ taught almost daily, and in Mark 16: 17-18 He told of the signs to follow believers.
9. The Resurrection He taught in John 5: 27-28, and by His own resurrection He proved beyond controversy that the dead shall rise again.
10. The Scattering of the Jews He taught (Luke 21: 24).
11. The Gathering of Israel (Matt. 24: 31).
12. Sealing. The sealing power of the Priesthood is plainly taught (Matthew 16: 19), and the necessity for having such sealing done while in mortality, "for in heaven they neither marry nor are given in marriage."
13. The Sacrament Christ Himself instituted just before His betrayal (Luke 22: 19-20).

14. The Second Coming He taught in Matthew 24.
15. The preaching of the gospel, calling for a vast missionary system, He taught (Matthew 24: 14).
16. Tithing He taught (Matthew 23: 23).
17. Fasting (Matthew 6: 17-18).
18. Prayer was one of Christ's constant themes, and the power of united prayer is shown in (Matthew 18: 19).
19. Persecution is hinted at many times by our Lord, and in Matthew 10: 22, He declared, "Ye shall be hated of all men for my name's sake."

These are the principles of the gospel as taught by our Lord when here upon earth, and just as He was about to leave His faithful apostles He gave them a command fraught with vital import both to them and to all the world. This was His command: "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24: 49). Christ Himself had taught His apostles. All the knowledge necessary for the salvation of man He had given them, and yet He said not; go ye and preach straight way, but—tarry—wait until the power and authority necessary for such sacred work be given you from on high. That power was given them on the day of Pentecost, and then, but not till then did the apostles go forth and preach. Then they founded the true Church, with headquarters at Jerusalem, and from there the gospel was carried to the people of the world; and the ministers of to-day contend that then Matthew 24: 14 was fulfilled. I beg to differ. The gospel of the kingdom was to be preached in all the world, but I never heard of the apostles going to China, Japan, Africa, America or Australia. Then how can the gospel have been preached in all the world? One thing they most surely did, they preached the gospel wherever they went, thus proving that the missionary system is a part of the true Church, and a study through the epistles proves that all that Christ taught was taught by them.

Now arises the question, What became of this early Christian Church? Christ and His apostles all taught of the apostacy that would take place (See Matthew 24: 10; 23: 24; Acts 20: 29-30; II. Timothy 3: 1-7), and this is how it happened. Among the saints themselves quarrels arose, the true spirit of the gospel was lost, misunderstandings took the place of simple faith and love, and thus the Church within itself was weakened. Then came persecution and torture so terrible it made even the strongest tremble. The Christians of the Church established in Rome were compelled to meet in secret, in the Catacombs, in disused quarries outside the city; or wherever they could meet with any degree of safety; and even then they were repeatedly raided and their leaders put to the torture and to death. Gradually the strongest amongst them were stamped out, leaving only those possessing the lower order of the priesthood, and these did not possess the necessary au-

thority to ordain apostles, etc., but they kept alive the faith which was in them, and we find Christianity still flourishing in the days of Constantine, 330 A. D. He made Christianity the state religion, which improved it none. The Christian Church was the only church recognized by the law of the land, but where were the teachings of Christ? We hear no more of faith, repentance, baptism, revelation, salvation for the dead. No. Instead we read of the pope and still again the pope and his wonderful power. We hear of him laying England under an interdict in the days of king John and forbidding marriage and the reading of the burial service over the dead. We read of indulgences sold to the rich, giving them pardon for all their sins. We hear of pilgrimages being made to Rome, of kings doing penance, of penitents walking miles with peas in their shoes, of fabulous sums of money being left to the church, of candles being burnt for the repose of the souls of the dead, of men in high office in the church receiving enormous sums of money yearly to maintain them in their office. These, amongst others, are the things we hear of, but the simple teachings of the Savior of man we hear not. Then we hear of the Reformation. Oh, reader, what an admission! The Church of Christ needed reforming! The irony of it! Did the Reformation accomplish anything? Did it do any good? Most certainly it did. It broke the spell with which the people were bound and curtailed the pope's authority. Henry VIII. made himself head of the church in England. No power, no authority was given him from on high. He simply said: "I will rule the church as well as the land," and he did it. Did that make the Church of England the Church of Christ? I should say not. It wants no logic to prove that. It was the church of Henry VIII. As time passed along other churches were formed from this one. Great minds, seeking the truth, and searching the Scriptures, started churches to satisfy themselves, but did that make any of them the true Church? Did it? I say! The true Church had to receive authority from on high before its adherents could preach the gospel.

Here is an infallible test to determine the true Church. Take each church in the world separately. Put down on paper the principles it teaches, then compare them with the principles taught by Christ as given in the beginning of this article. If in your list you find a church teaching every principle Christ taught, go no farther. You have found the true Church; if, on the other hand, only one principle be lacking, the church is none of His.

Be fair, dear reader, play the game! When you have gone through all the other churches, turn to the so-called Mormon Church, compare its teachings with those of Christ and if you find one principle it teaches differing from what Christ taught my pen shall never again be raised in its defence.

Friends, the gospel in all its purity was taken from the earth

and the world was without the priesthood or authority to act in the name of the Lord for centuries, but it was restored to man again through Joseph Smith the Mormon prophet, and the true Church of Christ to-day is none other than the despised Mormon Church. Get rid of the idea that the Mormon Church is a cloak for the white slave traffic. I tell you no! Girls are not wanted here in Utah, we have hundreds unmarried right here to-day. Come by all means to do temple work for yourselves and your dead, you are wanted for no other purpose. The Mormon Church is a religious body, it is the Church of Jesus Christ, the only Church in all the world teaching all that Christ taught. Salvation for your souls you may receive, but you must get it through the despised Mormon Church; none other has authority from God.

Time was when I said: "Mamma, I hope to reach heaven someday, but I am not going there by way of Utah." "Then, my child," my mother answered, "you will never get there, for none but the elders have power to take you there." Do you think a mother would teach her child Mormonism if it stood for white slavery? Wake up, my countrymen! Investigate this despised religion ere it be too late, for I tell you right here from Utah, where through the window I can see the mountains high towering to the clear blue sky, I tell you Mormonism is true, and it stands for all that is pure and holy.

Ogden, Utah.

MOLLIE HIGGINSON.

### DISTRICT CONFERENCE.

A DISTRICT meeting was held in Nottingham, Sunday, August 17th, 1919. There were in attendance: President George Albert Smith, Sister Lucy W. Smith, and Elder Lon J. Haddock of the Liverpool office; President Harry Greenall, Elders Alexander M. Graham and Virgil B. Stallings, of the Nottingham conference. Three sessions were held, President George Albert Smith presiding, and President Harry Greenall conducting. Prayer by Elder Stallings. The sacrament gem was led by Irene A. Coombs, and Sacrament was administered by Brother Samuel Pears and Elder Graham, assisted by Brothers Bertram J. Coombs and Arthur B. Sims.

President Greenall made a few remarks and welcomed all who were present. Sidney Pears and Grace A. Pears, representing the Hucknall branch, gave a very interesting dialogue, entitled, "The gospel message." Kathleen G. Robinson, Nottingham branch, recited the "Articles of Faith." Elder Haddock expressed his delight in listening to the children rendering their parts in such an able manner.

President George Albert Smith spoke upon the agency of man, and read a portion of Doctrine and Covenants, Section 93, making

comments upon the passages read; explaining that if we will not receive the Spirit of Light we are under condemnation. He also congratulated the teachers for the work they were doing in training the children, and exhorted all officers and teachers to press on with the Master's work.

Benediction by Bertram J. Coombs.

The afternoon session: Invocation by Elder Haddock. The President of the European mission, the traveling elders of the conference, and the Nottingham branch authorities were presented and unanimously sustained. President Greenall then admonished the saints to obey and help the officers they had sustained, showing the responsibility that rested upon them.

Elder Graham pointed out that faith alone is not sufficient to secure exaltation in our Father's kingdom, but we have to work out our salvation in fear and trembling.

Brother Coombs sang a solo, "I know that my Redeemer lives."

Sister Lucy W. Smith was then called upon. She spoke upon the different organizations of the church, making particular mention of the Relief Society; showing what a grand and good work the sisters had accomplished during the war. The Relief Society was the first woman's organization in these the latter days, being perfected under the direction of the Prophet Joseph in 1842. She said that we should live clean and pure lives, and help to keep such a fine organization together. In conclusion, she gave an able discourse upon the life and mission of Jesus Christ.

Brother Joseph Robinson bore a strong testimony of the gospel. Sister Veda C. O. Lovett gave a recitation entitled: "How readest thou." Prayer by Sister Elizabeth Bradley.

The evening session: Prayer by Brother Samuel Pears. Elder Stallings told the saints how he had enjoyed his missionary experiences while laboring in the Nottingham conference, and thanked them for the kindness and hospitality they had shown him. The congregation then listened very attentively to President George Albert Smith. He showed the difference of the two influences, which are in the world, the Spirit of Truth and the spirit of Lucifer. He quoted passages from II. Nephi 28, showing how Satan works among the children of men, gradually influencing them little by little. We should be led by the Spirit of the Lord, which will lead us into eternal life. Live pure lives, keep the Sabbath holy, and the work of the Lord will progress.

Duet by Sister Veda C. O. Lovett and Emma Stevens.

Elder Haddock addressed the meeting. He spoke of how people, at the time of Christ, would not believe on Him, finally crucifying Him. He drew the comparison of this day and age; showing how people will not accept the gospel in this last dispensation, of which Christ uttered many prophecies. The kingdom of God is again set up, and the true gospel restored; he bore testimony

that baptism is essential, and the only way in which we can gain admittance into the kingdom of God.

Benediction by Brother Frank S. Sims.

ARTHUR B. SIMS, Clerk.

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### FROM THE MISSION FIELD.

**Branch Conference.**—A branch conference was held on Sunday, August 17th, 1919, at Hyde, Manchester conference, President Walter Roberts presiding. The Sunday-school children and teachers gave interesting exercises at the afternoon meeting, and the Sacrament was administered. At the evening session the mission, conference, and branch officials were sustained by unanimous vote. There were about one hundred present. At both meetings local brethren and sisters spoke, and Elders Junius F. Wells and Walter Roberts addressed the people. The musical numbers, vocal and instrumental, were well given, and an excellent spirit prevailed.

**Song Service.**—On Sunday, August 3rd, there was held at the Latter-day Saints' Chapel, Handsworth, Birmingham, a special service of song, commencing at 6 o'clock. Branch President John M. Joseph being in charge of the meeting, and Brother C. C. Edwards conducting the choir. At the opening of the service the congregation sang: "There is sunshine in my soul to-day!" The choir rendered the following anthems: "This is the day," "Behold how good it is, brethren, to dwell in unity," "What are these?" "Send out thy light." A male quartette sang, "School thy feelings"; then a duet by Brother C. C. Edwards and Sister Mackin, and a solo by Sister Lizzie Bennett. An organ selection by E. Henry Clarke and J. A. Marquiss, and a solo by Brother C. C. Edwards, completed the program. Short, inspiring addresses were made by Elders C. W. Hatch, James M. Widdowson and President Clarke. At the conclusion of the service the congregation sang, "Praise God from whom all blessings flow." There were ninety present, among whom were many strangers. All present had an enjoyable time. The non-members said prejudice had been removed from their minds, and they believed the Mormons were not what they were misrepresented to be.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.